

simultaneous possession, exceeding both
these poles
of the universality, limited by neither of
these
powers of the Self in its relation or non-
relation to
Nature.

The Supreme, it has been declared in
the *Gita*,
exceeds both the immobile self and the
mobile
being; even put together they do not
represent all
he is. For obviously we do not mean,
when we
speak of his possessing them
simultaneously, that
he is the sum of a passivity and an
activity, an
integer made of those two fractions,
passive with
three, fourths of himself, active with one
fourth of
his existence. In that case, Brahman
might be a
sum of nesciences, the passive three
fourths not only
indifferent to but quite ignorant of all
that the
•activity is doing, the active one fourth
quite unaware
of the passivity and unable to possess it
except by
. ceasing from action. Even, Brahman
the sum might
.amount to something quite different
from his two
fractions, something, as it were, up and
aloof,
ignorant of and irresponsible for
anything which
,some mystic *Maya* was at once
obstinately doing and
rigidly abstaining from doing in the two
fractions
of his existence. But it is clear that
Brahman the

Supreme Being must be aware both of
the passivity
and the activity and regard them not as
his absolute
being, but as opposite, yet mutually
satisfying terms
of his universalities. It cannot be true
that
Brahman, by an eternal passivity, is
unaware,
entirely separated from his own
activities; free, he
-contains them in himself, supports them
with his